The Inquirer

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THE LONG VIEW

IT is after all reasonably certain that nuclear tests will cease. But this is not the problem ; it is only a contribution to a solution; the real problem is war. This is the shadow that overhangs the future. Every other problem that faces mankind as a whole (and it is in these terms that certain questions have to be faced today) can reasonably be answered. A solution can be found to the problems of over-population, cruel standards of living and disease; all these come within the capacity of mankind to master. A solution is on the brink. But war is another matter. It seems unpredictable. Apparently it is still desired consciously or unconsciously by a number of men for its own sake. It is a blight laid upon the human spirit that cannot easily be removed because it lies deep in the uncertainties of unconscious life. Yet it must be removed if mankind is to exist on any civilised level, and its threat must be lessened within the immediate future.

All this is recognised, and every thinking person has his answer for it.

The Foy Conference

The Inquirer this week prints an answer given by a group of young Unitarians. Recently, the FOY Society met in conference at Llandudno. Some sixty members were present. The subject of the conference was "alternatives to War". The conclusions are printed in the report. They are careful and full, and are impressive with the dynamism and responsibility behind them.

But they have been found within a religious group, or a loosely organised religious group, and without asking for more than has been given or intended it yet may well be asked, has a religious group more to give than this ? Is a religious group just like any other with a deep concern for war, and has it nothing more to say ? The questions of course must be asked within the context of the purpose of the conference. That is clear enough, and that perhaps is a sufficient answer to any that can be asked; nevertheless, some good purpose may be served by asking them.

Organisation for War

For a consciously organised religion, or the acceptance of a specifically religious point of view, implies in one way or another a criticism of society. That this is not forthcoming frequently enough from organised religion does not alter the inner consequence of religion. This demands a contrast, between what is done and what ought to be done. And this contrast has to be applied by religion to war. It is difficult enough to do this. And one of the difficulties lies in the fact that organised religion is organised into the very structure of the society that makes war possible.

It is plain for all to see that every state is organised for the purposes of making war ; every state is becoming more efficient for this purpose ; and yet in every state the official religion, secular where it is so, and otherwise where it is otherwise, is built into the very structure of the society that presupposes this making of war. The head of every state usually embodies in himself some particular function towards war and religion. Rarely are they separated. And this may be regarded as a very part of the shadow of war. Religion in this example does not point the contrast. It blurs it over in such a manner that it is hard to perceive any contrast at all—in spite of all that is said and deeply meant.

The Real Criticism

Criticism of war in the modern world means a criticism, and an unforgiving one, of conventional social structures. These on the whole are taken for granted. They come within the stereotypes and emotional comforts by which people live, and through which the necessary truth of contrast is often hidden. And criticism with a long term meaning is rarely forthcoming. Everyone can see for instance what is happening in this country. Almost weekly, public opinion, economic activity, decisions of culture, taste, and for that matter, belief, are being concentrated into narrower circles. The criticism that is usually uttered usually follows the old patterns, that in themselves without question accept the rightness of what is happening. That the British society, like every other, is organised for the purposes of making war—as well as other purposes—hardly calls for attention or demands comment.

Everything ticks over with remarkable efficiency. The present structures give people what they want more effectively than previous ones—and this is as true of Russia as of Britain, and in this respect both systems are exactly the same. These structures are regarded too as desirable by the undeveloped countries, and they are all trying to reach them as soon as possible.

The criticism of war as a long range threat has to come from a criticism, and a passionately moral one at that, of the societies that accept war as an imbedded institution. And that is the deep and abiding function of religion.

ALTERNATIVES TO WAR

A REPORT BY THE FOY SOCIETY

(Compiled by Martin Fieldhouse, Grenville Needham and Tony Wrigley.)

THIS report of the Foy Society Conference held at Llandudno during the Easter week-end on the study subject " Alternatives to War " represents an attempt to convey the flavour of the discussions and to suggest the chief opinions advanced and accepted. It cannot hope to be exhaustive : some interesting contributions to the discussions have had to be omitted, but since the report was itself discussed by the conference at its last session it is fair to claim that it commands general assent as a picture of proceedings.

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We live in a world in which if a Third World War occurs it appears likely that civilisation as we know it would cease to exist ; and a Third World War is not inconceivable.

In view of this it seems eminently desirable that we should undertake a complete re-thinking of our attitudes to the whole problem of war.

Causes

In a questionnaire completed by those at the Conference, of four suggested reasons, national ambition was thought to be by far the most important. Economic and ideological rivalries came next ; ignorance of opponents' ways of life was put last.

Looking back on history and pre-history it appears that groups of people have always waged war with each other. One speaker traced the parallel development of the growth of western European influence in the world and the scale of war. He thought that it was primarily the efficiency of the nation-state as a form of social organisation for making war that has enabled it to survive and prosper in competition with other forms of social organisation.

The modern nation-state by its very nature finds it necessary to preserve and improve its ability to wage war in order to maintain its status, power and prestige in the eyes of the world. Though now a nation-state can no longer expect to gain wealth by war, it stands to lose heavily if it does not partake in this activity, a situation analogous to that of a firm in relation to modern advertising.

There was much scepticism about the truth of the ideological justifications sometimes advanced for war : they were seen largely as rationalisations of national selfishness. Is not a " way of life " too often in truth a standard of living or a position of privilege ? We like to think that we are fighting for ideals, but the Conference was prepared to see the patterns of behaviour engendered by several centuries of warfare between nation-states beneath the superficial reasons advanced by the combatants. National selfishness, unlike personal selfishness, has seldom earned much moral opprobium, or been so consistently opposed by Christian churches. Another speaker, illustrating the same point, reminded us that Cavour had said, " If we had done for ourselves what we have done for Italy, we should be rogues indeed ".

We were impressed by the dangers of rapidly increasing populations in economically backward areas. It seemed to us that as long as gross inequalities in the distribution of population and in standards of living exist, tensions between social groups will continue. War in such circumstances is only too easily justified in the minds of the aggrieved peoples.

Is War Inevitable?

Wars have been a recurring feature in the history of the world, but are wars inevitable ? One contributor to a discussion suggested that the tension between the forces of war and those of peace was good as it stimulated men to effort and progress, and was preferable to the extremes of total war leading to destruction, or total peace leading to stagnation. Competition, in this view, is an impelling factor towards the evolution of a healthy society, as it is for the growth of the individual. But this view was strongly opposed by the majority, who either rejected it outright, or thought that competition must be closely controlled if it is not to become destructive. It seemed to us important in this connection to be clear about what is meant by progress. Much of our progress today is purely material, lacking integration with the spiritual needs of mankind and without apparent aim.

One speaker put forward the opinion that the problem of war is but part of the greater problem of suffering and death with which it is the nature of mankind to be burdened. The important thing was not that we produce a facile interpretation of what we think to be the will of God in the present situation, but that we grapple earnestly with the eternal problem, made particularly acute by the nature of modern warfare. In this encounter we may find a real meeting with God out of which may grow a life of far greater significance and love than that to which reason alone can lead us. He thought it possible to find as many arguments for the Bomb as against, and the decision must be made by faith, in the light of each person's deepest experience of his God.

Yet war may retain a fatal attraction—an attraction of glory and power and as an outlet for what may be a basic aggressive instinct in man. Christian ethics imply that the individual is able to conquer these and live in harmony with his fellow men ; but it can be argued that such an ethic is unrealistic, or perhaps breaks down in the ordering of relations between large groups (as is often argued by the Christian non-pacifist).

What Hope is There?

We did not favour this last viewpoint. Those of us who believe that the highest life of an individual is one of sacrifice and compassion believe that the state should follow no code of ethics less lofty than this. Just as Jesus " unilaterally disarmed " himself at the time of his betrayal, so should we be prepared to break out of the present situation by some such step, even though we might be called upon to suffer as he had suffered. An act of faith of this type was thought essential by many of those present. A very slight majority thought that complete disarmament was not worth the attendant risk at the present, though more were prepared to renounce the use of nuclear weapons. Such action might start a " chain reaction " towards renunciation by other present or potential atomic powers. In any event, in the words of the U.N.O. charter, " since wars begin in the minds of men, it is in the minds of men that we must build the defence of peace ". Actions which do not appear to alter a situation directly, may, through their indirect action on people, in fact have a considerable effect.

Our Quaker speaker looked forward to a world from which not only war but the seeds of war had been banished. We tried to see this in terms of political organisation, and many came to the conclusion that the only form of organisation in which war would be impossible was that under a world government. As long as there exist independent nation-states, each inevitably with its own national ambitions, it may be impossible to prevent the outbreak of minor and major wars. " Peace is not the absence of war but the presence of love." A loyalty to one's country must be replaced by dedication to the whole of humanity. It is widely recognised, however, that there are grave psychological and historical barriers to the replacing of the one symbol by the other.

The Relaxation of Tension

It was generally agreed that it is most important to bring about an immediate relaxation of tension in the world. Greater interchange of ideas and more personal contacts between East and West were thought highly desirable. A start might be made by a relaxation of travel restrictions, not necessarily on a reciprocal basis alone. We must become more aware of the problem of increasing populations in economically underdeveloped countries, and devote more effort to tackling them.

Massive financial and economic aid will be necessary to make any sustained self-development possible. We must be prepared to deal generously with others, and to do so without making conditions for acceptance. Once more only through sacrifice can spiritual progress be achieved.

Many of us believed that the best hope for peace lies in the U.N.O., although there was dissatisfaction at the present restricted number of countries represented at U.N.O. if it is to become in any sense a satisfactory world parliament.

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Finally, it was very generally felt that it was dangerous to attach much hope to easy solutions ; that any which were worthwhile would also probably be difficult and hazardous ; and that we should be prepared to suffer and to be disappointed. To the religious man this was not unexpected, nor necessarily an evil, since spiritual understanding and a sense of the immanence of God can be won perhaps only through suffering.

OPINIONS ANALYSED

RESULT OF THE QUESTIONNAIRE ON THE STUDY SUBJECT 'ALTERNATIVES TO WAR'

By Tony Wrigley

SINCE this is an age of polls and pollsters, there is little danger that too much will be read into these results. Nevertheless some warnings must be sounded. The first poll was taken on Thursday evening immediately after the arrival of those attending the Conference and before any papers had been read or discussions held : the second was taken on the Sunday after the papers and discussions were over. This was done in the hope that there might be some measure of the changes of sentiment which took place during the Conference. These changes are outlined below, but it is important to bear in mind that the first set of questionnaires was filled in by only about seventy per cent of those present, whereas the second had a coverage of more than ninety-five per cent. It is therefore possible that the changes recorded in the table are to some extent misleading if the original group was biassed. Some of the changes (marked with an asterisk) are, however, so large that they necessarily involve a change of opinion amongst those who filled in the questionnaire the first time. Some questions were deliberately phrased provocatively (for example, B.8, C.9 and Section E) in order to test an emotional reaction rather than a considered judgment, at least at the first poll.

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RESULTS

The figures in brackets are the results of the second poll.

Questions	*Percentages* YES	NO
A		
1. Are you in favour of the immediate unilateral cessation of nuclear tests by Britain ?	64(77)*	36(23)*
2. Do you favour the unilateral renunciation by Britain of all nuclear weapons ?	53(65)*	47(35)*
3. Are you in favour of immediate general disarmament by Britain ?	35(42)	65(58)
B		
4. Do you believe that disarmament can be achieved by negotiation between East and West ?	77(77)	23(23)
5. Would wider personal contacts between Russia and the West lead to a lessening of international tension ?	91(91)	9(9)
6. Do you consider that the best hope for world peace lies in U.N.O.?	64(53)	36(47)
7. Do you consider that the only final solution to the problem of war lies in a single world government with a monopoly of armed forces ?	34(48)*	66(52)*
8. Do you consider that the pacifist makes a useful contribution to the cause of peace ?	56(86)*	44(14)*
C		
9. Do you think that wars are made primarily by diplomats ?	47(36)	53(64)
D		
10. Do you believe that the occupation of this country by Russia must lead to the destruction of the most valuable elements in British life and culture ?	54(45)	46(55)
11. Do you believe that a big nuclear war would destroy the most valuable elements in British life and culture ? ..	93(96)	7(4)
E		
12. Do you consider that war is an inevitable, recurring feature of history ?	30(33)	70(67)
13. Do you believe that there is a moral progress in the behaviour of mankind which makes war less and less likely ?	72(62)	28(38)

14. Arrange the following in declining order of importance (1, 2, 3, etc.) as sources of tension between East and West :

Ideology
Economic Rivalry
National Ambition
Ignorance of opponent's way of life

This question was marked in such a way that if all had named any one cause as most important it would have scored 100 and any one cause last 0. The result was :

National Ambition	67(83)
Ideology	54(44)
Economic Rivalry	52(55)
Ignorance of opponent's way of life	29(17)

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Of the results in general the following seem the chief points of interest.

Section A. There was a large majority in both polls in favour of stopping nuclear tests by Britain ; a small, but increasing majority in favour of renouncing all nuclear weapons ; but a substantial majority against general disarmament, though the majority shrank markedly over the week-end.

Section B. Most people thought that disarmament could be achieved by negotiation between East and West and that wider personal contacts would help. There was no change in sentiment over the week-end on these issues. There was a very significant increase in the belief in a single world government as the only final solution to the problem of war, so much so that at the second poll almost a half of the answers supported this view, but surprisingly faith in the U.N.O. declined sharply. Many more people believed in the value of the pacifist witness at the end than at the beginning of the Conference.

Section C. This question was thrown in to test emotional reactions to a phrase with, perhaps, little meaning. Diplomats may be relieved at the change of opinion produced by reflection.

Section D. Sentiment was evenly divided on the question of the effect of Russian occupation though rather less fearful of the results at the end than at the beginning

of the Conference ; but was most strongly inclined to distrust the future in the event of a big, nuclear war. A few felt that neither nuclear war nor Russian occupation would destroy the best elements in British life and culture.

Section E. Only about a third of those polled felt that wars will always be with us, and a large, though declining majority, felt that moral progress was rendering them less likely. It is interesting to note that a number of people answered NO to both questions in this section, and a few answered YES to both questions.

To the final question both in the first and second polls the general opinion expressed was that national ambition was the most important of the four causes named and ignorance of opponent's way of life the least important ; opinion became more firm on both points between Thursday and Sunday Ideology and economic rivalry were in the middle, with the former viewed as slightly the more important at the first poll, and the latter at the second.

(A report on the relations between the FOY Society and the Unitarian Young People's League, together with an intimate description of the FOY Easter Conference will appear next week.)

INFERIORITY

By Tom Wardle

ALFRED Adler was the psychologist who made most use of the idea of inferiority. He argued that in every life there was a goal towards which the whole activity of the personality was directed. This was the goal of superiority. Whether we know it or not, he believed, we are constantly pressing on to this achievement. But it is a fictitious superiority. It does not exist. It cannot ever exist. Yet we pursue it.

This might not be the whole truth about human behaviour, but it is a basic insight. And if the struggle for superiority is universal, it follows that the sense of inferiority, of being less than the goal, must be the lot of every person.

An important clue to the meaning of this is given by the distinguished Hungarian psychologist, Oliver Brachfeld :

" A number of psychologists have been misled by the term inferiority, for to be inferior presupposes the existence of something superior, and logically this implies a comparison. But ' feeling of inferiority ' is a conventional expression to designate a state of mind, a kind of self-feeling rather than self-consciousness ; it often exists previous to any comparison, and it would be far better to name it ' feeling of imperfection ' or ' feeling of impotence.' " (Inferiority Feelings, 1951.)

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Is this not precisely how it is ? The feeling of inferiority, though it may crystallise now and again into envy or resentment against a particular person, is most generally a vague sense of inadequacy, of not being up to the mark, of being less than one would like to be. One is then uneasy, dissatisfied. It is pre-eminently a feeling of imperfection.

We may not have this feeling all the time (indeed it would be most undesirable and indicate the existence of a definite psychological problem if we did) but we all of us have it now and again. We are not as rich as others, we are not as clever as others, we are not as beautiful as others, we do not belong to the same class as others, we are not as young as others, we are not as happy as others—even, perhaps, we are not as good as others. These are the ways in which the feelings crystallise out. But behind them there is, as it were, the ground-swell of inferiority itself, the awareness of imperfection.

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Of the relationship between depth psychology and religion, Paul Tillich says :

"Psychology has helped to rediscover the immense depth of psychological material which we find in the religious literature of the last two thousand years, and even beyond that. . . . It has also rediscovered the meaning of the word ' sin ' which had become entirely unintelligible by the identification of sin with sins, and by the identification of sins with certain acts that are not conventional or not approvable, and by calling these ' sin.'

" Sin is something quite different. It is universal, tragic estrangement, based on freedom and destiny in all human beings, and should never be used in the plural. Sin is separation, estrangement from one's essential being." (Wm. Ellery Channing Lecture, 1954, printed Faith and Freedom, Autumn, 1955.)

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Here now is the meaning that we find in the feeling of inferiority. Face to face with the reality of ourselves, in the presence of another human being, in the collective presence of a church congregation, or sometimes unexpectedly, frighteningly, through some shock or deep experience, face to face with the reality of ourselves we know ourselves to be imperfect. One reaction against this is to throw ourselves with all the force of our resentment into battle against others in order to wrench from them the superiority we so desire. But this is self-defeating. In contesting with others like this one becomes increasingly aware of one's *moral* imperfection. If one does gain social status or power in this way, what happens to one's estimate of oneself ? There is no escape from the feeling of inferiority in some form or other.

Another reaction to this feeling is to recognise it for what it is, an intimation of imperfection, a sense of the presence of sin as Tillich defines it. What then is the perfection for which we yearn, what is the power which makes us feel impotent ? It is God. We are incomplete, less than what we might be, separated, estranged. This is what existence is like in its depths. When someone near to us dies, when we fail in some cherished endeavour, when we fall from our own standards, then we know this sense of being somehow lost, like a child away from its mother, or its father.

The explanation is simple. We *are* away from our Father. We are insecure, subject to the limitations and inadequacies of time and space and flesh, and it is no use pretending it is not so. Yet, paradoxically, though we are estranged from God we are also united to him through the bond of being. This is at once the original dilemma and the original inspiration of all religion.

It is not that we are debased and that God is the more glorified thereby. It is that we are what we are and that God is what he is.

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The feeling of inferiority is only one of a whole range of feelings that visit the human spirit, but it is a basic one, one that can move us to rage and discontent, or be the means of our discovery of the majesty of God's perfection and his love.

The afflicted Psalmist knew it :—

" I have eaten ashes like bread, and mingled my drink with weeping . . . my days are like a shadow that declineth ; and I am withered like grass . . . .

" But thou, O Lord, shalt abide for ever ; and thy memorial unto all generations. . . . "

Mr. Christian Herter

At the commencement of his address at the Centenary Services of the East Cheshire Union of Unitarian and Free Christian Churches at Gee Cross, Hyde, on Sunday, April 19th, the Rt. Hon. J. Chuter Ede, C.H., M.P., said : " Your prayers are asked for Mr. Christian Herter, a member of our faith and order, who, in these troublous and perplexing times, has been called to the high and responsible office of Secretary of State in the United States of America. We ask that he may be given the wisdom and strength of purpose to discharge faithfully and adequately for the establishment of peace in the world the exacting duties inseparable from the great position in world affairs which he now occupies."

A LAYMAN'S NOTES

By a Lay Contributor

ON Saturday, March 21st, I was fortunate enough to be present at the opening of the new Cross Street Chapel, Manchester. It is a wonderful building. The outside may not catch the eye particularly, but inside it is unique and really breath-taking.

It has light, and height, and simplicity, and what I can only call an air of *peace*. Even the Saturday main road traffic outside seemed miles away, part of another world, as we sat in our neat and comfortable armchairs and looked round.

The spirit of the old meeting house has been captured and expressed in modern terms. Plain grey-green walls, divided by flat white pillars, stretch up to a ceiling that seems twice as high as the roof appears from outside. The only contrasting colour is provided by a vast curtain, hung on the windowless wall above the communion table: this is woven in broad vertical bands of gold and red, covered, as it were, by a cloud of Celtic seagulls. The contrast is daring, but one soon gets used to it, and the great height and bold colouring of the curtain attract one's eyes towards it and then compellingly draw one's gaze upwards to the top.

Some may perhaps think that the design of the interior is too simple; that more ornament, more symbolism, is needed. But as I sat there enthralled, the whole seemed to me to have a unity which would only be spoiled by adding any further decoration; it has strength and, as I have said, peace, just as it is.

If you are anywhere near Manchester with an hour to spare, please don't miss the chance of seeing this lovely work of art.

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Do you enjoy stumbling across old maps and early photographs of streets and buildings that you know well in a more modern guise? If so, you will have a field day with Dr. Mortimer Rowe's *The Story of Essex Hall*. The story itself is charmingly told, with wit and accuracy, but that is not all; once you have read it through you can linger again over the maps and plans, and the illustrations showing, say, the interior of the chapel (with impressive congregation) in 1874, or the exterior in 1908 or 1920.

One small riddle Dr. Rowe has solved for me is why Essex Hall nowadays is "1—6 Essex Street". Originally, it appears, it was only "2-5 Essex Street"; then No. 1 was acquired in 1885, and No. 6 (the Chelsea Restaurant) in 1938, though neither was fully incorporated into Essex Hall proper until the present new building was put up.

On page 31 of *The Story of Essex Hall* Dr. Rowe has an interesting footnote about the occupations of Essex Hall's nearest neighbours in 1880. No. 6 then housed a solicitor, and No. 1 a hairdresser. By an odd coincidence the Sunday *Observer* for 29th March, 1959, gave us a much earlier glimpse of life at No. 1. In the feature "150 Years Ago", there appeared an extract from the *Observer* of 26th March, 1809. It was an advertisement for "Patent Travelling Hair Caps", which had been designed as a substitute for the "Welch Wig or Night-Cap, which, from their unhandsome and awkward appearance, persons are under the necessity of throwing off when alighting from the carriage, etc." The advertisement went on:

> "The Traveller's Hair Cap, now recommended to the attention of the Public, possesses every comfort of the former, with the appearance of a curled Head of Hair, and, from its peculiar elasticity, sits perfectly close to the Head without any sort of Springs whatever, and cannot be put out of order. The Hair Caps are equally convenient for the Ladies."

Prospective purchasers should apply to "The Inventors, Robinson and Holmes, No. 1, Essex Street".

I wonder if Theophilus Lindsey's biographer, the Rev. Thomas Belsham, who was minister of Essex Street Chapel from 1805 to 1829, and lived in a flat beneath the chapel, was ever tempted to buy a Traveller's Hair Cap. At any rate it looks as though the fashionable wigs beneath which some young Ladies in 1959 conceal their natural locks are not so very original, after all!

I see that the note by "W.B.T." on Robert Burns and Fyshe Palmer in *The Inquirer* of 28th February has found its way into the *Weekly Scotsman*—*via* Cape Town. In its issue of 2nd April, the *Weekly Scotsman* (which is published in Edinburgh, and read eagerly by exiled Scots all over the world) carries a letter from the Rev. Magnus Ratter, referring to W.B.T.'s suggestion in *The Inquirer*, a journal of the Unitarian Churches "that Burns wrote "Scots Wha Hae" to express his rage at "the injustice done to a Unitarian minister, Fyshe Palmer". Mr. Ratter asks Burns scholarship to give a verdict on this suggestion through the columns of the paper.

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The other day I was raking out our coke boiler, and David was "helping" me (mainly by keeping up a flow of impracticable advice and unanswerable questions). At one point a red-hot ember jumped out of the fire on to the floor, narrowly missing my foot. I scooped it up with a shovel before it could ignite the linoleum.

"That was a near thing", I said. "Yes", said David, "You don't want to be Helled, do you"?" "To be *what*?" I exclaimed. "Helled", he explained patiently, "it's a kind of prison where naughty people go to be burnt." Trying to look interested and impassive at the same time, I said, "Oh yes? Who told you that?" "Oh, it was Kathie," he said. His friend Kathie is four (he is five); her parents are Roman Catholic.

As I say, I tried to look unconcerned, but he must have felt that he had alarmed me by giving me this peep into the facts of life. A little later, at breakfast, he said to me in an avuncular tone of voice, "You know what I was telling you about being Helled? Well, I think it's just a kind of story. Anyway, it was a long time ago."

Having allayed his neurotic parent's fears to his own satisfaction, he proceeded to tuck cheerfully into his Corn Flakes.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Pretenders All

Sir: Philip Hewett's essay on "The Pretender" is a charmingly fresh and original contribution, but it is clearly written (as he frankly confesses) "for the sake of argument". And the argument is that Unitarianism is assuming "the sterile role of the Pretender" when it claims to be true to "the essentials of the Christian Faith", as represented by the Six Points which he quotes from the Year Book.

Very well: but a Pretender implies the existence of a legitimate Monarch. Unitarianism being the Pretender, I search the essay in vain for a hint of the identity of this monarch. Has Mr. Hewett the Church of Rome in mind? If pretensions are the hall-mark of a Pretender, where on earth are more grandiloquent pretensions to be found, or more daring and exclusive claims on a flimsier basis of historic fact? To Rome our world-wide Anglican communion is perhaps the arch-pretender, false to "the Church's one foundation", though she may sing about it. And all forms of Dissent are "pretenders" in the estimation of the Church of England: while to the well-organised Methodist Church, or the Scottish Presbyterian Church, we poor little insignificant independents—Baptists and Congregationalists and Unitarians—are on the ecclesiastical outer fringe as exponents of the mind of Christ, and yet more tolerable than the pretentious Church of Rome, the Scarlet Woman of Christendom!

So will Philip Hewett please reveal to us the identity of the Monarch, the authoritative definer of "the essentials of the Christian Faith"? Otherwise his argument is ingenious and amusing, but quite illogical.—Yours, Mortimer Rowe (*London*).

The Assembly Service

Sir: It is unfortunate that reference to a particular service and its personnel was required in my letter of 18th April. I wish to apologise for any statements made that may have been interpreted as derogatory in character; this was furthest from my mind.

I wonder if you would be so good as to indicate to your readers the "principle" referred to in my letter as having been "described above." This was, briefly, that in any sphere of activity, a forward movement requires the consideration, the trying out of new ideas and methods, whether these are accepted or rejected.

This applies particularly in the movement of religious thought and practice and is a principle we have held, as Unitarians, for many years.

It would obviously be wrong for any degree of "suggestion" to be made, regarding the conduct of our Anniversary service, but I believe there are many in our movement who tend towards Humanism Universalism theistic existentialism and other shades of opinion and that by some means of democratic arrangement, these should be represented.—Yours, T. H. Jones (*Stourington, Sheffield*, 6).

Sir: What the Rev. W. Waddington has omitted to state in his reply to Mr. T. H. Jones is that no minister is even considered for the General Assembly service unless he is of the approved "orthodox" type. If I am wrong, perhaps Mr. Waddington would say when any minister with humanist or universalist leanings was invited to take part in this service.—Yours, Tom Gregory (*Great Meeting, Leicester*).

Hospitality Required

Sir: I wonder if any Unitarian family in the London area would like to offer a home to the son of Pfarrer R. Stark, the Unitarian minister at Alzey. Helmut Stark is aged 16 and is a keen student of English. He would like to be in England during August.

I shall be happy to put anyone interested in touch with Pfarrer Stark.—Yours, John Kielty (*Essex Hall, Essex Street, London, W.C.2.*)

News Review

A Unitarian Fellowship

The Malvern Unitarian Fellowship held its second Annual Meeting in the Friends' Meeting House, Malvern, on Sunday, 19th April. The fellowship, which meets on the third Sunday of each month, owes its inception to the work of Mr. J. Ashcroft, who gathered together a group of Unitarians, who, unknown to each other, lived in or near Malvern. Their numbers have now been increased by other worshippers interested in the Unitarian faith. A devotional opening was conducted by Mr. Harold Steele, the chairman of the fellowship. In his opening remarks Mr. Steele said that the spirit of confidence he had noted at the General Assembly meetings at Leeds was reflected in the new Malvern group. Numbers were growing and an average attendance of about twenty had been reached during the past year. They were thankful to be able to worship in such a lovely meeting house. The secretary reported that the fellowship had been greatly heartened and helped financially by the General Assembly and the Midland Union, and steps were being taken to make it financially independent. It was decided to seek affiliation to the Midland Union, whose lay preachers had already given such help.

Mr. Steele was reappointed Chairman and Mr. R. B. Clayton, of 26, Davenham Close, Malvern, secretary. The members felt that the time had come to make the fellowship less of a loosely-knit and informal body than it had been hitherto and a roll of membership was initiated. The committee was asked to consider the introduction of the Simplex or other envelope scheme to ensure a sound financial footing for development into a larger body with more frequent meetings for worship.

A RARE DISTINCTION

(Contributed)

The Rev. T. O. Williams, M.A., minister of the Unitarian congregations at Brondeifi and Caernarvon, Lampeter, will this year be installed Mayor of the Borough for the fourth time. He is already a Freeman of the Borough, but this most recent distinction is probably unequalled. The community has honoured one who has given distinguished service to his fellows for a long time, and all who know Mr. Williams will wish to congratulate him.

He entered his ministry in 1915, a graduate of the University of Wales. In 1923 he graduated M.A., and in the years that elapsed he has established himself as probably the foremost authority on Welsh Nonconformity, and as a literary giant in his native tongue. Mr. Williams is possessed of a commanding personality and is perhaps seen at his best in the pulpit. Throughout his long ministry he has proclaimed his message with authentic vigour, and his wide reading and knowledge of men are obvious in all his sermons. Oftentimes his message is like a tempestuous sea breaking upon the rocks, as he seeks to remove the hindrances to the search for truth; at times his words speak the timely message and bring comfort and strength to the weary and the downcast. For 44 years, Mr. Williams has exercised an eminently successful ministry in one locality and his gifts have become a part of the very life-blood of Welsh Unitarianism. He has always been a contributor to *Y Tyst* (formerly *The Welsh Inquirer*), and for many years was its distinguished editor.

The history of Welsh Nonconformity in general and Unitarianism in particular has been Mr. Williams's great love. His writing reflects careful scholarship, but facts are not merely recorded: they are woven into a pattern charged with parable and metaphor which make them speak to our conditions and encourage all who have the liberal witness at heart. And to all this must be added Mr. Williams's immense contribution to the social and educational life of the community as a councillor of both borough and county. His own township has recognised his great service to the community by this present distinction. We cannot let the occasion go by without extending our congratulations and rejoicing in the public witness to our faith embodied so nobly in the Rev. T. O. Williams.

Mission.—During March and April many special evening services have been held commencing with a Youth Service, which was very ably conducted by two members of the Church Youth Group. This

continued on page 155

THE NEW ESSEX HALL REBUILDING FUND

Thirty-First List of Promises and Subscriptions

	£	s.	d.
Hamilton Road Free Christian Church, Liverpool	2	0	0
Plymouth Unitarian Church	8	9	6
J. B. Kenrick, Birmingham	100	0	0
York Street, Sowerby Bridge Chapel, Bishopthorpe, York	10	0	0
The Unitarian Church, Colne, Lancs.	3	0	0
Evening Women's League, Unitarian Chapel, Dunham Road, Altrincham	2	10	0
Rev. Lillian S. Preston, Rustington, Sussex—2nd donation	5	0	0
Croydon Free Christian Church—			
Miss B.A. Beaney	5	0	0
The Misses K. & I. Davies	2	0	0
R. A. Dutch	0	10	0
Miss D. M. Green	3	0	0
Miss G. M. Green	5	5	0
R. A. Hamblin	1	1	0
Miss G. I. Harding	0	10	0
R. W. Humphreys	1	1	0
A. D. Prince	5	5	0
J. G. Richardson	2	0	0
Mrs. E. M. Taylor	5	0	0
Mrs. E. J. Goring, Hassocks, Sussex	20	0	0
Old Presbyterian (Unitarian) Chapel, Nantwich	5	5	0
Old Meeting House, Mansfield	2	2	0
Narborough Road Free Christian Church, Leicester	20	0	0
Mr. & Mrs. F. H. Evans, Great Missenden, Leicester	5	5	0
Northgate End Chapel, Halifax, Yorks.	20	0	0
Anonymous, Hyde	1	0	0
Watford Unitarian Fellowship	4	3	6
Wellesley Unitarian Chapel, Bolton	5	0	0
R. S. Rackham, Norwich	3	3	6
Frenham Unitarian Women's League	2	2	0
Mr. & Mrs. S. A. Fraser, Dunham Road Chapel, Altrincham	3	3	0
Women's League Afternoon Meeting, Dunham Road Chapel, Altrincham	2	0	0
Dover Unitarian Church Women's League	5	0	0
Memorial Church (Unitarian) Cambridge	30	0	0
Church Funds, Unitarian Church, Todmorden	17	0	0
Women's League (Todmorden Branch) Todmorden	10	0	0
Proceeds of collection and individual contributions, Todmorden	5	0	0
Barton Street Unitarian Chapel, Gloucester	7	19	0
Monumental Unitarian Church, Belfast	2	2	0
Maidstone Church	2	2	0
Miss Irene Cook, deed. Oxford—sale of jewellery	25	3	6
Ainsworth Unitarian Church Field Fund—2nd donation	10	0	0
H. E. Fishburn, Sheffield Unitarian Church Field Fund—2nd donation	3	0	0
Manson Church Women's League	1	1	0
Gt. Hucklow Women's League	2	2	0
Copthorne Congregation	17	0	0
Memorial Church (Unitarian) Emmanuel Road, Cambridge—further contribution	5	0	0
Rev. A. Margaret Barr, Assam, India—further contribution	3	3	0
Melbourne Unitarian Church, Cathedral Place, Melbourne, C.2	30	0	0
Maidstone Unitarian Church, Maidstone	30	0	0
Anonymous	3	0	0
British League of Unitarian and Other Liberal Christian Women	5	5	0
Rev. & Mrs. A. L. Fisher, Todmorden	1	1	0
The Congregation at Robin-on-Dacres, Rochdale	3	3	0
Manchester District Women's League of Unitarian and Other Liberal Christian Women	5	5	0
Vancouver Church, Canada	36	0	0
Unitarian Women's League, Oxford Branch—further gift	1	1	0
Old Read Chapel, Middleton	1	1	0
Christian (Unitarian) Church, Mossley (two collecting boxes)	1	9	3
Hastings Church—collection at Annual General Meeting	13	5	6
Buxton Church—Box opened	0	10	0
Women's Alliance, Church of the Messiah, Montreal, Que. Canada	9	0	0
Unity Church, Torquay	9	10	0
Chas. W. Strachan, Hunts. Yorks.	17	0	0
Miss A. B. Holt, Kings Heath, Birmingham, 14	2	0	0
	£760	13	3
Total Donations and Promises Already published	£1,333	17	9
This list	760	13	3
	£2,094	11	0

In gratitude and sympathy for the late Miss W. A. Blackmore of Maidstone Street Church per Miss A. W. Stark — £50 0 0

Treasurer: Leslie Pearce, F.A.C.C.A., Certified Accountant, Willow House, Wingfield, Rossendale, Lancs.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 10, 1959

ABERDEEN, Unitarian Church, Shore Street, 11 and 6. Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11. Rev. Aubrey J. Martin
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. Arthur W. Vallance
AUDENSHAW, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. Gill
AUTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 11. Rev. S. Snowden
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 6.30. Dr. H. J. McLachlan
BOWED GREEN (nr. Serpentine), Unitarian Church, 11. Rev. W. Waddington
BILLINGHURST, Free Church, High Street, 11. Rev. F. Hankinson
BIRKENHEAD, Unitarian Church, Beaborough Road, 6.30 (May 17) Rev. Maurice Jeffreys
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. Principal L. A. Garrard
BIRMINGHAM, Wanstey Road, Church and Hurst Street Mission, Small Heath, 6.30. Mr. N. Tench
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30. Rev. G. S. Whitby
BOLTON, Unity Church, Dunscy Road, 10.30 and 6.30. Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30. Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15. Rev. Ada Tennant
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Billcock
BRIDGWATER, Chapel Church, Dampier Street, 3, Sunday School, 6.30. Rev. Wm. Millar
BRIGHTON, Unitarian Chapel, 11 and 6.30. Rev. G. Raphael Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11. Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. Hallsworth
BURY, Bank Street, 11. Rev. W. Stephenson
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. Stewart Carter
CARDIFF, The West Grove, Unitarian Church, 3.30 (Welsh) and 6.30. Rev. Rhys John
CHATHAM, The Church of the Great Comparison, Hammond Hill, 3, Mr. John Pickering
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30. Rev. James M. Quick
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. Ernest H. Shaw, 6.30 Miss C. T. Hankinson
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30. Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hobfoland Road, 11 and 6.30. Rev. F. H. Morgan
CROYDON, Free Christian Church, Church Street, 6.30. Supply
CROYDON, Unitarian Church, Harrington Street, 11 and 6.30. Mrs. M. R. Dugan
CROYDON, Free Christian Church, Wellesley Road, 11. Rev. J. P. Cowan
DENTON, Wilton Street Chapel, 11 and 6.30. Revs. F. Cotton and W. H. Cordell
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DEVIZES, Old Meeting House, 10.45. Rev. Bevan Vyvyan
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30. Rev. James Hallsworth
DORKING, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. Savage Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Norman Knierim
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Wadsworth
DUNDEE, Unitarian Church, 53 Commercial Road, 11. Rev. G. D. Ferry
EDINBURGH, St. Mark's Church, Castle Terrace, 11. Rev. Bruce Fordyce
EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Mayer-Kitzkey
GEE CROSS, Hyde Chapel, 11 and 6.30. Supply
GLASGOW, St. Vincent Street, Unitarian Church, 11. Dr. Wm. S. Cormack
GODALMING, Hepplers Street, 2, Sunday School, 10.45 and 6.30, Supply
GOOLE, Boothen Street, 3. Rev. J. M. Quick
GORLESTON, Wood Street Church, 11.15. Rev. R. Nevin Child
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. G. J. Pratt
HALIFAX, Northgate End, 10.45. Rev. P. Wilson
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30. Rev. Dendrick Holton
HASLEMERE, Great Meeting, Shrubs Lane, 11 and 6. Rev. E. A. Dewan
HASLEMERE, Wyndhurst Road, 11. Rev. J. Martyn Hall
HEMEL HEMPSTEAD, Fitzwilliam Street, 6. Rev. J. S. Toward
HULL, Park Street Church (Unitarian), 6.30. Rev. Ernest Pitts
ILKESTON, Market Place, Unitarian Chapel, 6.30. Rev. T. W. Worrall
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, Radio Service, 3. Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45. Rev. R. L. Garland, 6.30, Rev. J. S. Peters
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Free Bond Street, 11 and 6.30. Rev. Leonard Mason
LEWES, Westgate Chapel, 11. Supply
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. Kemphall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Bootle Free Church, 11. Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. Kerr Mowbray
LIVERPOOL, Gateacre Chapel, 11. Rev. Stewart R. Burton, 6.30 Mr. A. S. Patterson
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30. Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30. Rev. S. R. Burton
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. B. Storey
LONDON, Hall Street, Edgware Road, 6. Rev. Wallace M. Lamb
LONDON, Hackney Mission and Stoneleigh Street Chapel, 6.30. Mr. John Wilson
LONDON, Hibbert, Hibbs Road, 11. Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Clarence Skinner
LONDON, Forest Gate, Upton Lane, 6.30. Rev. F. G. Griffy
LONDON, Golders Green, Hoop Lane, 11 and 6.30. Rev. K. C. Twycross
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Grossmann (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Dermot P. May
LONDON, Highgate Hill Unitarian Church, 11. Miss M. Stevenson
LONDON, Mill Hill, High Road, 11 and 6.30. Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30. Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jessie Gooch
LONDON, Leytonstone, Lea Bridge Road, Eleven Grove, 6.30 Mr. W. Tarbuck
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. W. Wormersley
LONDON, Richmond Free Church, Ormond Road, 11. Rev. Wallace M. Lamb
LONDON, Stamford Hill, West Hill Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Roberts
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Antonia Pinchin (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Rev. E. G. Lee
LYTHAM ST. ANNES (Annsdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MADSTON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dell
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. Harry Smith
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Reidy
MANCHESTER, Mosson Church, Eccles, 10.45, 3 and 6.30, Rev. Eric Wild
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (May 17), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bunchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Dell
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Tooze
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kingsley Road Church, 6.30, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Women's Service
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Dr. S. J. Kennett
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kennedy
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. Williams
ROCHDALE, Hanby, The Meeting House, 6.30, Rev. Francis Terry
RUNCORN CHAPEL, nr. Horwich, Lancs, 3, Rev. R. L. Prothero
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. Bass 6, Miss A. Hewlett
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. F. Phillips
SALE, Addiscore Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. Sidwell Pope
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Student
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Herbert Crockett
SOUTHEND-ON-SEA, Ducsby Road, 6.30, Mr. J. Rimmer
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. J. C. Tuppen
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOKE-ON-TRENT, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. I. Bakin Short (also 11, First Sunday in the month)
SWANSEA, Pentrard Free Christian Meeting House, 11, Rev. I. Bakin Short
SWINDON, Swindon Hall Road, 6.30, Rev. P. B. Goodwin
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirkby
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenton
TORQUAY, Unity Church, Meadfoot Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Cowgate Unitarian Church, 6, Rev. S. Sargent
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WELLSBY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
WICKEN, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jameson (also 6.30, 3rd Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 Rev. A. B. Dowdeswell, Service, 6.30, Rev. A. B. Dowdeswell
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Wallace

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Colin Gannon
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Fitchett-Jones, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15. Rev. D. W. Simpson, Manse Telephone LX 5325
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Butterworth. Meetings as advertised.
SOUTH COMMONWEALTH CHURCH, Austin Road, Stafford (Ng.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Butterworth

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Angus Cameron
TORONTO, Free Unitarian Church, 175 St. Clair Avenue West, 11. Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11. Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Pomroy Road, 11 and 7. Mr. W. J. Wilson
WELLINGTON, Service suspended—Enquiries—Mrs. Wotton, Tel. 46-292

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School: 7 Service, Rev. Maurice C. Burton

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THE INQUIRER

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TEL.: EUS. 7554 Editorial: EUS. 2912

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was followed by the Annual Girl Guide Service and was conducted by the Minister, Rev. W. H. Warring. In the afternoon of the same day a Mothering Service was held, also conducted by the Minister, when there was a good attendance of parents and friends of the Sunday School Scholars. On March 16th the Women's Service was held when Mrs. Cuzzella gave a most interesting address on how best to help and guide the present day youth. March 22nd was M.D.A. Sunday, when we were privileged to have a visit from the M.D.A. President, Rev. T. E. Nuttall.

Cinema

A Sunday Romance, at the Curzon Cinema, is a Hungarian film based on a short story describing the romance that began between a maid-of-all-work and a journalist, while he was doing military service during the First World War. The scene is a provincial town. The community is as class-conscious as any community could be, and the result of the rather touching romance is painful, even shattering, to the young woman, for the journalist has not revealed to her that he comes from a different social strata. Despite the excellence of the production we are left wondering just where the moral lies. Does the film denounce only the journalist's deception, or does it attack any society which has not abolished class distinctions? Since it comes from a communist-dominated country, we may be inclined to the latter view, but taken as a simple romance it is quite enjoyable, and the two main characters are admirably portrayed.

R.I.

Mr. T. W. Waddington

The death took place on April 14th of Mr. Thomas Wright Waddington, Hon. Vice-President of the Unitarian Chapel, Padiham. He was 92 years of age. He devoted a great part of his life to the Chapel and School, holding practically every office in connection with the school—he was still the Superintendent at 90 years of age and was President of the Chapel for over 40 years. He remembered the Chapel being built and assisted in raising money to have the extensions added to the school. Ever since early childhood Mr. Waddington has taken part in the Procession of Witness at Whitsuntide. The Unitarian Cause has suffered a great loss by his passing. He also took a great interest in public work, being on the Padiham Urban District Council, and in 1947/48 was its Chairman. He served on many Education Committees, and was a governor of the two local Grammar Schools. Also he was a keen naturalist, and a folk-lore expert.

The funeral took place on April 20th. A Service was held in the Chapel prior to the interment. The funeral was attended by all Chapel and School officials; the Ministers officiating were Rev. I. Hallworth, Rev. W. H. Warring and Rev. A. E. Preston.

Marriage

Arnold—Waters: On April 25th, at Cardiff, Karl T. C. Arnold, son of Mrs. Arnold and the late Mr. John Arnold, of Northwood, Middlesex, to Janet, daughter of Drs. E. T. and C. Waters, and grand-daughter of the late Rev. J. H. Weatherall.

Miscellaneous

LAKE DISTRICT HOLIDAYMAKERS are welcomed to Kendal Chapel activities. Service, 6.30. Other information at Coffee Club, Saturdays from 10 a.m. at the Chapel in the Market Place.

HORSHAM FREE CHRISTIAN CHURCH

186th WHIT-SUNDAY ANNIVERSARY SERVICES

Sunday, May 17th

visit of

REV. ARTHUR W. VALIANT, B.A.
(President of the General Assembly)

Service	11 a.m.
Lunch (2/6)	1 p.m.
Tea	4.30 p.m.
Evening Service	6.15 p.m.

RETREAT UNITARIAN COLLEGE
MANCHESTER

Monday, July 13th to Friday, July 17th

Conductors

MARGARET DICKIE — JAMES UNDERHILL

Cost to Ministers and Students £1 10 0
(Fares defrayed)

Cost to others — — — £3 17 0

Please send names as soon as possible to Mrs. Dickie, The Hermitage Street, Crewkerne, Somerset.

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